

CHAPTER 12

STATEMENTS FROM CONTEMPORARY SALAFI SCHOLARS AGAINST TERRORISTS

RELIGIOUS SCHOLARS OF EVERY SCHOOL OF THOUGHT HAVE REJECTED the wanton murder and destruction of terrorists. The renowned contemporary Salafi scholars have clearly stated in their rulings and edicts that killing Muslims, branding them as disbelievers and subjecting them to oppression are behaviours of the Kharijites, and that those who perform such heinous deeds are subject to the same rulings that apply to the Kharijites.

12.1 SHAYKH MUHAMMAD NĀŠIR AL-DĪN AL-ALBĀNĪ: THE TERRORISTS ARE THE KHARIJITES OF OUR ERA

The renowned Salafi scholar of the Arab world, Shaykh Muhammad Nāṣir al-Dīn al-Albānī, described his viewpoint about terrorists in the following words:

وَالْمَقْصُودُ أَنَّهُمْ سَنُوا فِي الْإِسْلَامِ سَيِّئَةً، وَجَعَلُوا الْخُرُوجَ عَلَى حُكَمِ الْمُسْلِمِينَ دِينًا عَلَى مَرِّ الزَّمَانِ وَالْأَيَّامِ، رَغْمَ تَحْذِيرِ النَّبِيِّ ﷺ مِنْهُمْ فِي أَحَادِيثٍ كَثِيرَةٍ، مِنْهَا قَوْلُهُ ﷺ: الْخَوَارِجُ كِلَابُ النَّارِ. وَرَغْمَ أَنَّهُمْ لَمْ يَرَوْا كُفُرًا بَوَاحًا مِنْهُمْ، وَإِنَّمَا مَا دُونَ ذَلِكَ مِنْ ظُلْمٍ وَفُجُورٍ وَفِسْقٍ.

وَالْيَوْمُ وَالنَّارِيَّخُ يُعِدُّ نَفْسَهُ كَمَا يَقُولُونَ، فَقَدْ نَبَتَتْ نَابَةٌ مِنَ الشَّيَّابِ الْمُسْلِمِ لَمْ يَتَفَقَّهُوا فِي الدِّينِ إِلَّا قَلِيلًا. وَرَأَوْا أَنَّ الْحُكَمَ لَا يَحْكُمُونَ بِمَا أَنْزَلَ اللَّهُ إِلَّا قَلِيلًا، فَرَأَوْا الْخُرُوجَ عَلَيْهِمْ دُونَ أَنْ يَسْتَشِيرُوا أَهْلَ الْعِلْمِ وَالْفِقْهِ وَالْحِكْمَةِ مِنْهُمْ بَلْ رَكُوْمَ رُؤُوسِهِمْ أَثَارُوا فِتَّا عُمِيَّاءَ وَسَفَكُوا الدَّمَاءَ فِي مِصْرٍ، وَسُورِيَا، وَالْجَزَائِيرِ وَقَبْلَ ذَلِكَ فِتْنَةُ الْحَرَمِ الْمَكَّيِّ فَخَالَفُوا بِذَلِكَ هَذَا الْحَدِيثُ الصَّحِّيْخُ الَّذِي جَرَى عَلَيْهِ عَمَلُ الْمُسْلِمِينَ سَلَفًا وَخَلَفًا إِلَّا الْخَوَارِجُ.

The point here is that they instituted an evil practice in Islam and made revolt against the Muslim rulers an act of faith through the ages, despite the Prophet's ﷺ warning against them in many hadith reports such as this

statement, ‘The Kharijites are the dogs of Hell’. [And they made revolt against the rulers an act of faith,] despite the fact that they did not observe any clear-cut disbelief from them [the rulers], but rather, all they saw were things less than that, such as oppression, injustice and corruption.

So today—and as they say, ‘History repeats itself’—there has emerged a faction from the Muslim youth that has gained only a small amount of religious knowledge, and they believe that the rulers do not rule by what God has revealed but a little. So as a result, they believe that it is permissible to revolt against them without seeking the counsel of the people of knowledge, understanding and wisdom. Nay, they spread blind sedition and shed blood in Egypt, Syria, Algeria and before that in the Meccan Sanctuary. By all of this they have opposed this rigorously authentic hadith that has been the basis of action for all the Muslims—from the times of the predecessors to those after them—except the Kharijites.¹

12.2 SHAYKH IBN BĀZ: DECLARING MUSLIMS TO BE DISBELIEVERS AS A SIGN OF THE KHARIJITES

On his official website, Shaykh ‘Abd al-‘Azīz b. ‘Abd Allāh b. Bāz, the former Grand Mufti of Saudi Arabia, was asked, ‘We know that these words represent a fundamental from the fundamentals of the people of the Sunna and the community, but unfortunately there are some youth from *Ahl al-Sunna wa al-Jamā‘a* who believe that this is a defeatist mentality and a type of cowardice. This has been expressed, which is why they encourage the youth to adopt violence in effecting a change’.

Shaykh Ibn Bāz responded:

هَذَا غَلَطٌ مِنْ قَاتِلِهِ، وَقَلَّهُ فَهُمْ؛ لِأَنَّهُمْ مَا فَهِمُوا السُّنَّةَ وَلَا عَرَفُوهَا كَمَا يَنْبَغِي، وَإِنَّمَا تَحْمِلُهُمُ الْحَمَاسَةُ وَالْغَيْرَةُ لِإِزَالَةِ الْمُنْكَرِ عَلَى أَنْ يَقْعُوا فِيمَا يُخَالِفُ الشَّرْعَ كَمَا

¹ Muhammad Nāsir al-Dīn al-Albānī, *Silsilat al-ahādīth al-ṣaḥīḥa*, pp. 1240–1243.

وَقَعَتِ الْخَوَارِجُ، حَمَلُوكُمْ حُبُّ نَصْرِ الْحَقِّ أَوِ الْغَيْرُهُ لِلْحَقِّ، حَمَلُوكُمْ ذَلِكَ عَلَى أَنْ وَقَعُوكُمْ فِي الْبَاطِلِ حَتَّى كَفَرُوكُمُ الْمُسْلِمُونَ بِالْمَعَاصِي كَمَا فَعَلْتُمُ الْخَوَارِجُ، فَالْخَوَارِجُ كَفَرُوكُمْ بِالْمَعَاصِي، وَخَلَدُوكُمُ الْفَسَادَةِ فِي التَّارِخِ.

وَالَّذِي عَلَيْهِ أَهْلُ السُّنَّةِ - وَهُوَ الْحَقُّ - أَنَّ الْعَاصِي لَا يُكَفَّرُ بِمَعْصِيَتِهِ مَا لَمْ يَسْتَحْلِمْهَا فَإِذَا زَنَى لَا يُكَفَّرُ، وَإِذَا سَرَقَ لَا يُكَفَّرُ، وَإِذَا شَرَبَ الْحَمْرَ لَا يُكَفَّرُ، وَلَكِنْ يُكَوِّنُ عَاصِيَّا ضَعِيفَ الْإِيمَانِ فَاسِقًا تُقَاتَمْ عَلَيْهِ الْحُدُودُ، وَلَا يُكَفَّرُ بِذَلِكَ إِلَّا إِذَا اسْتَحَلَّ الْمَعْصِيَّةُ وَقَالَ: إِنَّهَا حَلَالٌ. وَمَا قَالَ الْخَوَارِجُ فِي هَذَا بَاطِلٍ، وَتَكْفِيرُهُمْ لِلنَّاسِ بَاطِلٌ؛ وَلَهُدَا قَالَ فِيهِمُ الرَّبِّ سُبْحَانَ رَبِّ الْعَالَمِينَ: إِنَّهُمْ يَمْرُقُونَ مِنَ الدِّينِ، مُرْوَقُ السَّهْمِ مِنَ الرَّمِيمَةِ، ثُمَّ لَا يَعُودُونَ إِلَيْهِ. يُقَاتِلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْثَانِ.

هَذِهِ حَالُ الْخَوَارِجِ بِسَبَبِ غُلُوْهُمْ وَجَهْلِهِمْ وَضَلَالِهِمْ، فَلَا يَلِيقُ بِالشَّيْبَابِ وَلَا غَيْرِ الشَّيْبَابِ أَنْ يُقْلِدُوكُمُ الْخَوَارِجَ، بَلْ يَجِبُ أَنْ يَسِيرُوكُمْ عَلَى مَذْهَبِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ عَلَى مُفْتَضَى الْأَدِلَّةِ الشَّرِعِيَّةِ، فَيَقْفُوا مَعَ النُّصُوصِ كَمَا جَاءَتْ، وَلَيْسَ لَهُمُ الْخُرُوجُ عَلَى السُّلْطَانِ مِنْ أَجْلِ مَعْصِيَّةِ أَوْ مَعَاصِي وَقَعَتْ مِنْهُ، بَلْ عَلَيْهِمُ الْمُنَاصَحَةُ بِالْمُكَابَةِ وَالْمُشَافَهَةِ، بِالطَّرْقِ الطَّبِيعِيِّ الْحَكِيمِ، وَبِالْجِدَالِ بِالْيَقِينِ هِيَ أَحْسَنُ، حَتَّى يَنْجُحُوا، وَحَتَّى يَقُلَّ الشَّرُّ أَوْ يَرُوَلَ وَيَنْخُسُ الْحَيْرُ.

This is a mistake from the speaker and shows a deficiency of understanding. This is because they did not know or understand the Sunna as they should, and it was only their zealousness and eagerness to remove evil that caused them to fall into that which opposes the Shariah—as occurred with the Kharijites. Their love for supporting the truth and their zealousness for the truth motivated them, but their inability to differentiate between honour and rebellion caused them to fall into falsehood to the point that they accused the Muslims of disbelief on account of disobedience, as did the Kharijites who declared others disbelievers on account of disobedience and believed that they would abide eternally in Hell. . . .

The position of *Ahl al-Sunna*—which is the truth—is that a disobedient person is not to be declared a disbeliever on account of his disobedience so long as he does not declare it lawful. So if he fornicates, for instance, he is not declared a disbeliever; if he steals, he is not declared a disbeliever; and if he drinks alcohol, he is not declared a disbeliever. However, in those cases he will be considered a disobedient person with weak faith, a reprobate against whom the prescribed punishments should be applied. He is not to be declared a disbeliever for any of these things, unless he declares disobedience lawful and states that it is lawful. The view of the Kharijites on this issue is false and their charges of disbelief against people are false. For this reason, the Prophet ﷺ said concerning them, ‘They shall pass through the religion just as an arrow passes through a hunted game. They will not return. They kill the people of Islam and leave the idolaters’.

This condition of the Kharijites is due to their extremism, ignorance and misguidance. Therefore, it is not fitting for the youth—or anyone else for that matter—to blindly follow the Kharijites. Nay, it is obligatory upon them to follow the way of *Ahl al-Sunna wa al-Jamā‘a* in accordance with the legal proofs. They must stop where the revealed texts stop. It is impermissible for them to revolt against the ruler due to one or several acts of disobedience he commits; rather, they must see to it that they deliver advice verbally or in writing, and with goodly and wise methods, and by arguing in a way that is best: that they may be successful and in order to minimize or eliminate evil and increase goodness.¹

12.3 SHAYKH ȘALIHK AL-FAWZĀN: THE TERRORISTS OF TODAY ARE A GROUP OF IGNORANT FOLK

The renowned Salafi scholar of Saudi Arabia, Shaykh Șalih al-

¹ See: www.binbaz.org.sa:mat:1934 (accessed May 24, 2010).

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Fawzān, was asked: ‘Some people say that the government and religious scholars have suspended jihad, which is tantamount to rejecting God’s rulings. What is your opinion about that?’ To this, he replied:

هَذَا گَلَامٌ جَاهِلٌ، يَدْلُلُ عَلَىٰ أَنَّهُ مَا عِنْدَهُ بَصِيرَةٌ وَلَا عِلْمٌ وَأَنَّهُ يُكَفِّرُ النَّاسَ، وَهَذَا رَأْيُ الْخَوَارِجِ وَالْمُغْنِتِلَةِ، نَسْأَلُ اللَّهَ الْعَافِيَةَ، لِكُنْ مَا نُسِيَّ الظَّنُّ بِهِمْ، نَقُولُ: هُؤُلَاءِ جُهَّاَلٌ، يَحْبُّ عَلَيْهِمْ أَنْ يَتَعَلَّمُوا قَبْلَ أَنْ يَتَكَلَّمُوا، أَمَا إِنْ كَانَ عِنْدَهُمْ عِلْمٌ وَيَقُولُونَ بِهَذَا الْقَوْلِ، فَهَذَا رَأْيُ الْخَوَارِجِ وَأَهْلِ الضَّلَالِ.

These are the words of an ignorant person, and they show that he lacks insight and knowledge and that he is imputing people with disbelief. This is the view of the Kharijites and the Mutazilites—may God give us well-being. That said, we should not think bad of such people; we should rather say, ‘These people are ignorant and they must learn before speaking’. On the other hand, if they possess knowledge and say this, then this is the view of the Kharijites and the people of misguidance.¹

When asked if people with the mindset of the Kharijites still exist today, he replied,

سُبْحَانَ اللَّهِ، وَهَذَا الْمُؤْجُوذُ، أَلَيْسَ هُوَ فِعْلُ الْخَوَارِجِ، وَهُوَ تَكْفِيرُ الْمُسْلِمِينَ، وَأَشَدُ مِنْ ذَلِكَ قَتْلُ الْمُسْلِمِينَ وَالْأَعْنَادِ عَلَيْهِمْ. هَذَا مَذْهَبُ الْخَوَارِجِ، وَهُوَ يَتَكَوَّنُ مِنْ ثَلَاثَةِ أَشْيَاءٍ: أَوَّلًا: تَكْفِيرُ الْمُسْلِمِينَ. ثَانِيًا: الْخُرُوجُ عَنْ طَاعَةِ وَلِيِّ الْأُمُورِ. ثَالِثًا: إِسْتِبَاحَةُ دِمَاءِ الْمُسْلِمِينَ. هَذِهِ مِنْ مَذْهَبِ الْخَوَارِجِ، حَتَّىٰ لَوْ اعْتَقَدَ بِقُلُوبِهِ وَلَا تَكَلَّمَ وَلَا عَمِلَ شَيْئًا، صَارَ خَارِجِيًّا فِي عَقِيلَتِهِ وَرَأِيِّهِ الَّذِي مَا أَفْسَحَ عَنْهُ.

God is exalted above all imperfections! Is it not present—the act of the Kharijites, declaring the Muslims disbelievers; and more severe than that, killing Muslims and transgressing against them? This is the way of the Kharijites. Their way is composed of three elements:

¹ Ḡalīl al-Fawzān, *al-Jihād wa dāwābituhu al-shar‘iyya*, p. 49.

Declaring the Muslims disbelievers, revolting against the ruler and declaring lawful the blood of the Muslims. These three things are from the way of the Kharijites. If someone merely believed these things in his heart and did not speak about them or act upon them he would still be considered a Kharijite in his belief and view that he left unarticulated.¹

12.4 MUFTI NADHĪR HUSAYN AL-DIHLAWĪ: TERRORIST ACTIVITIES ARE NOT JIHAD

Speaking about jihad, Mufti Nadhīr Husayn al-Dihlawī, one of the Salafi *Ahl al-Hadīth* scholars of the Indian Subcontinent, wrote:

But there are many conditions for jihad and unless they are fulfilled, there will be no jihad. Firstly, there should be a ruler of the Muslims. The evidence for this is that, in the Qur'ān, God Most High described a story of one of the Prophets of old who told his people that they should have a ruler or head to wage jihad:

﴿أَلَمْ تَرِ إِلَى أَلْمَلِإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ أَبْعَثْ لَنَا مَلِكًا نُقْتَلُ فِي سَبِيلِ اللَّهِ﴾

*'Have you not seen the group from the Children of Israel who came after Moses? When they said to their Prophet, "Appoint for us a king so that we may fight in the cause of God [under his command]".'*²

This verse clearly shows that there is no jihad without a ruler, because had there been jihad without a ruler, they would not have felt any need to say that. And it has been mentioned in a hadith that the ruler is a shield and one should fight behind it and save oneself through it. Abū Hurayra ﷺ reported that the Messenger of God ﷺ said,

¹ Fahd al-Huṣayn, *al-Fatāwā al-shar'iyya fī al-qadāyā al-`aṣrīyya*.

² Qur'ān 2:246.

إِنَّمَا الْإِمَامُ جَنَّةٌ. يُقَاتَلُ مِنْ وَرَائِهِ وَيُنَتَّقَى بِهِ. الْحَدِيثُ، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

‘Indeed, the ruler is a shield. One fights behind him and is protected by him’.¹ Narrated by al-Bukhārī and Muslim.

This clearly states that jihad can only be waged if it is led by a ruler. Secondly, there should be a sufficient amount of logistical support with which one can face the disbelievers in combat. God Most High states in the Qur’ān:

﴿وَاعْدُوا لَهُم مَا أُسْتَطِعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
وَءَاخْرِيْنَ مِنْ دُونِهِمْ﴾

‘And prepare against them as much might as you can as well as war steeds, thereby striking fear into God’s enemies and your enemies’.²

Imam al-Baghawī said in his exegesis of this verse,

الْإِعْدَادُ اتَّخَادُ الشَّيْءِ بِوَقْتِ الْحَاجَةِ مِنْ قُوَّةٍ أَيْ مِنَ الْآلاتِ الَّتِي تَكُونُ لَكُمْ قُوَّةً
عَلَيْهِمْ مِنَ الْخَيْلِ وَالسَّلَاحِ.

‘Preparation is to take something of power during a time of need, such as the tools that will be a source of strength for you against them, including steeds and weaponry’.

God also says,

﴿بِأَيْمَانِهَا الَّذِينَ ءامَنُوا خُدُوا حَذِيرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ أَنْفِرُوا جَمِيعًا﴾

‘O you who believe! Take your precautions; set out as separate units or go out all together’.³

¹ Narrated by al-Bukhārī in *al-Šaḥīḥ: Kitāb al-jihād wa al-siyar* [The Book of Martial Jihad and Expeditions], chapter: ‘Fighting behind the Ruler and Seeking His Protection’, 3:1080 §2797; and Muslim in *al-Šaḥīḥ: Kitāb al-imāra* [The Book of Leadership], chapter: ‘Fighting behind the Ruler and Seeking His Protection’, 3:1080 §2797.

² Qur’ān 8:60.

³ Ibid., 4:71.

The hadith master and reviver of the Sunna said in his exegesis of this verse, ‘In other words, your military preparation and weaponry’. Traditions also tell us their significance, and it is evident that nothing can be accomplished without weapons.

Thirdly, there should be a citadel, nation, or hub of peace for the Muslims to look forward to. Regarding the word ‘might’, ‘Ikrima said, “‘Might’ means the fortresses’. This was cited in al-Baghawī’s *Ma’ālim al-tanzīl*. Jihad was not made obligatory until the Prophet ﷺ immigrated to Medina and it became a centre of peace. This clearly proves that it is necessary to have a place of peace.

Fourthly, the Muslims should have sufficient numerical strength to fight the disbelievers, and it should not be less than half of the enemy army. God says,

﴿أَنْلَنَ حَفَّ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مَائِنَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ يَأْذِنِ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

‘God has now lightened the burden upon you, and He knows there is some weakness amongst you. So if there are one hundred resolute and steadfast men, they will overcome two hundred; and if there are one thousand, they will triumph over two thousand by God’s command. And God is with the steadfast’.¹

This verse clearly states that the Muslims should fight against two times more than their number and not more than that. In my view, none of these conditions for jihad are fulfilled today. Jihad, therefore, is not possible under these circumstances. . . .

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ. رَوَاهُ الشَّيْخَانُ.

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ، فَيُقَالُ: هَذِهِ غَدْرَةٌ فُلَانِ بْنُ فُلَانٍ. رَوَاهُ الشَّيْخَانُ.

¹ Ibid., 8:66.

Anas رض reported that the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ said, ‘On the Day of Resurrection, every violator of trusts will have a banner by which he will be known’. Narrated by al-Bukhārī and Muslim.

Ibn ‘Umar رض reported that the Messenger of God صلی اللہ علیہ وسالہ وآلہ وسالہ said, ‘On the Day of Rising, a banner will be fixed for a mischief-monger, and it will be proclaimed, “This is a sign of mischief of so-and-so”.’ Narrated by al-Bukhārī and Muslim.

12.5 SUMMARY

We have seen from the Qur’ān, the Sunna, the commentaries of the jurists, the explanations of the hadith scholars and the various religious edicts and research works, that rebels are those who initiate armed revolt against the Muslim polity and have the strength to do so. They refuse to submit themselves to the authority of the government and they declare an open war against it by brandishing weapons—regardless if their rebellion is against a corrupt government or a just one. Whether their struggle is based on an incorrect religious interpretation or a purely worldly pursuit, their acts clearly designate them as rebels and terrorists. As long as they take up arms and fight against the legitimate Muslim government, the government should launch military operations against them until they lay down their arms, submit to its sovereignty, completely give up their terrorist activities and make a commitment to act as peaceful citizens and support legal and democratic means for getting their demands fulfilled.